

*Journals of 1833*

# JOURNAL

OF THE

## Proceedings

OF THE

### 45th ANNUAL CONVENTION

OF THE

### PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF SOUTH-CAROLINA;

HELD IN

St. Michael's Church, Charleston,

ON THE 13TH AND 14TH OF FEBRUARY,

1833.

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## A List of the Clergy,

*Belonging to the Protestant Episcopal Church in the Diocese of  
South-Carolina.*

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The Right Rev. Nathaniel Bowen, D. D. Bishop.

### PRIESTS.

- The Rev. Jasper Adams, D. D. Principal of Charleston College.  
The Rev. David I. Campbell, Minister of St. Stephen's Parish, and  
of the Chapels at the Black-Oak and the Rocks.  
The Rev. John W. Chanler.  
The Rev. Augustus L. Converse, Rector of the Church at Claremont.  
The Rev. Frederick Dalcho, M. D. Assistant Minister of St. Michael's  
Parish, Charleston.  
The Rev. Francis P. Delevaux, Rector of St. Bartholomew's Parish.  
The Rev. Rodolphus Dickinson.  
The Rev. Charles P. Elliott, Rector of Prince William's Parish.  
The Rev. Patrick H. Folker.  
The Rev. Andrew Fowler, Minister of Christ Church Parish.  
The Rev. Hugh Fraser, residing in All-Saints Parish, Waccamaw.  
The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Parish,  
Charleston.  
The Rev. Allston Gibbes, Assistant Minister of St. Philip's Parish,  
Charleston.  
The Rev. Henry Gibbes, residing in Charleston.  
The Rev. Paul T. Gervais, residing in St. John's Parish, Colleton.  
The Rev. Thomas Gates, D. D. residing in Charleston.  
The Rev. Philip Gadsden, Rector of St. Paul's Parish.  
The Rev. Alexander Glennie, Rector of All-Saints Parish, Wacca-  
maw.  
The Rev. Christian Hanckel, Rector of St. Paul's Church, Radcliffe-  
borough.  
The Rev P. Trapier Keith, Rector of Prince George's Parish, Win-  
yaw.  
The Rev. Maurice H. Lance, residing in Charleston.  
The Rev. William H. Mitchell, residing in Charleston.  
The Rev. Alexander W. Marshall, Rector of St. David's Parish, Che-  
raw.  
The Rev. David McElheran, Rector of St. Helena Church, on St.  
Helena Island.  
The Rev. Edward Phillips, Rector of Grace Church, Camden.  
The Rev. Milward Pogson, residing in Charleston.  
The Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas  
and St. Denis.

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- The Rev. John Jacob Tschudy, Rector of St. John's Parish, Berkley.  
 The Rev. Thomas House Taylor, Rector of St. John's Parish, Colleton; and of Grace Church, Sullivan's Island.  
 The Rev. Edward Thomas, Rector of Trinity Church, Edisto; and St. Stephen's Chapel, Edingsville.  
 The Rev. Paul Trapier, Rector of St. Andrew's Parish; and of St. James' Church, on James Island.  
 The Rev. William S. Wilson, Rector of St. Matthew's Parish.  
 The Rev. Joseph R. Walker, Rector of St. Helena Parish, Beaufort.  
 The Rev. Thomas John Young, Rector of St. Luke's Parish.

#### DEACONS.

- The Rev. John S. Field.  
 The Rev Charles E. Leverett, officiating in Christ Church, Greenville.



#### NOTE.

A correct list of the Clergy of this Diocese, having been officially transmitted by the hands of a Clerical Delegate, to the Secretary of the House of Clerical and Lay-Deputies, we regret to see so many errors in the list which is published in the Journal of the General Convention. The name of the Rev. Rodolphus Dickinson, who, for several years, has belonged to this diocese; and who has neither received, nor applied for, canonical dismission therefrom, is omitted in the list of Clergy belonging to this State, and placed among those of Massachusetts. The Rev. Mr. Rutledge is stated to be Rector of "St. Thomas and St. Denis' Churches Sullivan's Island;" whereas there are no such Churches on that Island, or any where else that we know of. Mr. R. is Rector of the *Parish* of St. Thomas and St. Denis; and his Churches are called, the Parish Church of St. Thomas. and Pompion-Hill Chapel. The other errors are of lesser note. Among them are these: the Rev. Mr. Campbell is not the *Rector*, but the *Minister*, of St. Stephen's. &c.; and the corporate name of the Church, of which the Rev. Mr. Hanckel is Rector, is, "St. Paul's Church, *Radcliffeborough*," and not Charleston. This diocese had a right to expect that its official papers would at least be published *unaltered*.

**A LIST**  
OF THE  
**CLERGY AND LAY-DELEGATES,**  
WHO  
ATTENDED THE CONVENTION OF 1833.



**CLERGY.**

- The Right Rev. Nathaniel Bowen, D. D. Bishop of the Diocese, and Rector of St. Michael's Parish, Charleston.
- The Rev. Jasper Adams, D. D. Principal of Charleston College.
- The Rev. David I. Campbell, Minister of St. Stephen's Parish, and of the Chapels at the Black-Oak, and the Rocks.
- The Rev. Frederick Dalcho, M. D. Assistant Minister of St. Michael's Parish, Charleston.
- The Rev. Charles P. Elliott, Rector of St. Luke's Parish.
- The Rev. Andrew Fowler, Minister of Christ Church Parish.
- The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Parish, Charleston.
- The Rev. Allston Gibbes, Assistant Minister of St. Philip's Parish, Charleston.
- The Rev. Philip Gadsden, Rector of St. Paul's Parish.
- The Rev. Alexander Glennie, Rector of All-Saint's Parish, Waccamaw.
- The Rev. Christian Hanckel, Rector of St. Paul's Church, Radcliffe-borough.
- The Rev. P. Trapier Keith, Rector of Prince George, Winyaw.
- The Rev. Alexander W. Marshall, Rector of St. David's Parish, Cheraw.
- The Rev. David McElheran, Rector of St. Helena Church, on St. Helena Island.
- The Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas and St. Denis.
- The Rev. John Jacob Tschudy, Rector of St. John's Parish, Berkley.
- The Rev. Thomas House Taylor, Rector of St. John's Parish, Colleton, and of Grace Church, Sullivan's Island.
- The Rev. Edward Thomas, Rector of Trinity Church, Edisto, and of St. Stephen's Chapel, Edingsville.
- The Rev. Paul Trapier, Rector of St. Andrew's Parish, and of St. James' Church, James Island.
- The Rev. William S. Wilson, Rector of St. Matthew's Parish.
- The Rev. Joseph R. Walker, Rector of St. Helena Parish, Beaufort.
- The Rev. Thomas J. Young, Rector of St. Luke's Parish.



## LAY-DELEGATES.

- St. Michael's Parish*—David Alexander, James H. Ladson, Horatio S. Waring, M. D. James Jervey.  
*St. Philip's Parish*—Thomas Lowndes.  
*St. Paul's Church, Radcliffeborough*—Edward H. Purcell.  
*St. Helena Parish, Beaufort*—Dr. Thomas Fuller.  
*St. John's Parish, Colleton*—The Rev. Paul T. Gervais, residing in St. John's, and appointed to represent the Church in Convention.  
*St. Bartholomew's Parish*—R. B. Smith.  
*St. Luke's Parish*—Frederick J. M'Carthy, Joseph Beck, William Pope.  
*Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville*—John Hanahan, Dr. Edward Mitchell.  
*St. Paul's Church, Pendleton*—The Hon. Lieut. Gov. Charles C. Pinckney.  
*St. James' Church, James-Island*—T. H. S. Thayer.



The following Clergymen, entitled to seats in the Convention, did not attend:

The Rev. Augustus L. Converse, Rector of the Church at Claremont.

The Rev. Francis P. Delevaux, Rector of St. Bartholomew's Parish.

The Rev. Edward Phillips, Rector of Grace Church, Camden.



The following Clergymen, not entitled to seats, were admitted to the sittings of the Convention:

The Rev. Mr. Folker; the Rev. H. Gibbes; the Rev. Mr. Lance; the Rev. Mr. Mitchell. Mr. Peter J. Shand, a Candidate for Holy Orders in this Diocese, was likewise admitted to a seat.



The Church in this Diocese consists of the Bishop, 34 Priests, 2 Deacons, and 46 organized Congregations.

# JOURNAL

## OF THE PROCEEDINGS, &c.



Charleston, Wednesday, February 13, 1833.

THIS being the day appointed by the Constitution, for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy and Lay-Delegates, attended at St. Michael's Church, at half past 10 o'clock; when Morning Prayer was read by the Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas and St. Denis; and a Sermon delivered by the Rev. Jasper Adams, D. D. Principal of Charleston College. The Rev. Alexander Glennie, Deacon, was then admitted by the Bishop to the Holy Order of Priests; an appropriate exhortation having been previously delivered by the Rev. Mr. Rutledge. The Holy Sacrament of the Lord's Supper, was administered by the Bishop as usual.

The Right Rev. Bishop Bowen took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended, *ex-officio*; and the following Lay-Delegates, having presented satisfactory testimonials of their respective appointments, took their seats accordingly: viz.

*St. Michael's Parish*—The Right Rev. Nathaniel Bowen, D. D. Rector; the Rev. Frederick Dalcho, M. D. Assistant Minister: David Alexander, James H. Ladson, Horatio S. Waring, M. D.

*St. Philip's Parish*—The Rev. Christopher E. Gadsden, D. D. Rector; the Rev. Allston Gibbes, Assistant Minister: Thos. Lowndes.

*St. Paul's Church, Radcliffeborough*—The Rev. Christian Hanckel, Rector.

*Prince George's Parish, Winyaw*—The Rev. P. Trapier Keith, Rector.

*St. Helena Parish, Beaufort*—The Rev. Joseph R. Walker, Rector: Dr. Thomas Fuller.

*St. John's Parish, Berkley*—The Rev. John Jacob Tschudy, Rector.

*St. John's Parish, Colleton*—The Rev. Thomas House Taylor, Rector: The Rev. Paul T. Gervais.

*Christ Church Parish*—The Rev. Andrew Fowler, Minister.

*St. Paul's Parish*—The Rev. Philip Gadsden, Rector.

*St. Bartholomew's Parish*—R. B. Smith.

*St. Luke's Parish*—The Rev. Thomas J. Young, Rector; Frederick J. McCarthy, Joseph Beck, William Pope.

*Trinity Church, Edisto*—The Rev. Edward Thomas, Rector: John Hanahan, Dr. Edward Mitchell.

*St. Helena Church, on St. Helena Island*—The Rev. David McElheran, Rector.

*St. Stephen's Parish.*—The Rev. David I. Campbell, Minister.

*St. Thomas and St. Denis.*—The Rev. Francis H. Rutledge, Rector.

*All-Saints Parish, Waccamaw.*—The Rev. Alexander Glennie, Rector.

*St. Andrew's Parish.*—The Rev. Paul Trapier, Rector.

*Grace Church, Sullivan's Island.*—The Rev. Thomas H. Taylor, Rector.

*St. David's Parish, Cheraw.*—The Rev. Alexander W. Marshall, Rector.

*St. Paul's Church, Pendleton.*—The Hon. Lieut. Gov. Charles C. Pinckney.

*Prince William's Parish.*—The Rev. Charles P. Elliott, Rector.

*St. James' Church, James Island.*—The Rev. Paul Trapier, Rector: T. H. S. Thayer.

A quorum of the Churches being present, the Convention proceeded to business; when the Rev. Dr. Dalcho, was unanimously re-elected Secretary and Treasurer.

The Rules of Order were read, in conformity with the 12th Rule.

On motion of the Rev. Mr. Hanckel, it was Resolved, that the Clergy of the Protestant Episcopal Church, who may be in the city, and not entitled to seats; and the Candidates for Holy Orders in this Diocese, be admitted to the sittings of the Convention.

On motion of the Rev. Mr. Tschudy, the President was requested to appoint Preachers to the next Convention: whereupon, the Rev. Philip Gadsden, Rector of St. Paul's Parish, was appointed to preach at the opening of the Convention; and in case of his failure, the Rev. Thomas J. Young, Rector of St. Luke's Parish.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint a Committee on the General Theological Seminary: whereupon the President appointed the Rev. Dr. Gadsden, the Rev. Mr. Taylor, Mr. Lowndes, Mr. Alexander, and Mr. Jervey.

The Rev. Dr. Gadsden, President of the Standing Committee, presented for the information of the Convention, the following abstract of their proceedings during the past year:

To the Right Rev. Nathaniel Bowen, D. D.

President of the Convention of the Diocese of South-Carolina:

The Standing Committee of the Diocese of South-Carolina, present, for the information of the Convention, the following statement of their official acts since the last Convention:

They have, in the discharge of their canonical duty, recommended to the Bishop, to be received as Candidates for Holy Orders, Messrs. Napoleon Bonaparte Screven, of St. Luke's Parish; Stephen Elliott, Sen., of Beaufort; and Benjamin C. Webb, of St. Bartholomew's Parish: and to be admitted to the Holy Order of Deacons, Mr. Charles E. Leverett, of Beaufort; and to that of Priests, the Rev. Alexander Glennie, of All-Saints Parish, Waccamaw.

Charleston, February 11th, 1833.



On motion of the Rev. Dr. Gadsden, the President was requested to appoint the Standing Committee of the Diocese for the ensuing year: whereupon the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
Paul T. Gervais,	Thomas Lowndes,
Frederick Dalcho, M. D.	Samuel Wragg,
Allston Gibbes,	James Jervey,
Christian Hanckel,	Joshua W. Toomer.

On motion of the Secretary, it was Resolved, that the next stated meeting of the Convention be held on the first Wednesday, being the 5th day of February next.

A motion was made for the appointment of Delegates to the next General Convention: whereupon, after some conversation, the appointment was, on motion of Mr. Alexander, postponed until to-morrow.

On motion of the Rev. Mr. Taylor, the Convention adjourned until to-morrow morning, at half-past 10 o'clock.

*Thursday, February 14th, 1833.*

The Convention met according to adjournment. Morning Prayer was read by the Rev. Mr. Young, Rector of St. Luke's Parish. The proceedings of yesterday were read.

The Rev. William S. Wilson, Rector of St. Matthew's Parish, appeared and took his seat, *ex-officio*.

Mr. James Jervey, a Lay-Delegate from St. Michael's Parish, whose certificate of appointment was yesterday read and approved: and Mr. Edward H. Purcell, having presented a satisfactory testimonial of his appointment as a Lay-Delegate from St. Paul's Church, Radcliffe-borough, appeared and took their seats.

Conformably with the 51st Canon of the General Convention, for "securing an accurate view of the state of the Church from time to time;" the Bishop delivered the following Address:

Brethren of the Clergy and Laity:

We come together I trust, on this occasion, with a common feeling among us, of gratitude to God, for the uninterrupted enjoyment in which our Churches have so generally been permitted to continue, of the divinely ordained means of religious knowledge and virtue. In no instance has the administration of the offices of the Church been suspended by the death of their minister, nor I believe, for any considerable season, by any other cause. Unhappily we cannot say that the disposition to profit by them, has in an increased degree, characterized the members of our Churches. On the contrary, if in some places, a peculiar and extraordinary effort of zeal on the part of Ministers, aided by circumstances not generally considered to be involved in the requisitions of pastoral obligation, according to the existing provisions of the Church's order, has been successful in gathering into the house of God, such as had

been habitually but little there, yet must we be painfully aware of no small relaxation, in general, of the regard due to religious things, in our community, as the effect of the absorbing interest of conflicting civil politics; nor can we but regret the diversion, which has thus, to no small extent been occasioned, of the sensibility and munificence of many, from the institutions and benevolences of the Church, in favour of claims, seeming to have come irresistibly into competition with theirs. They who are consistently anxious for the Church, and the honour and effect of its offices, cannot, indeed, but mourn the evil influence on them, which has come from the present unhappy political state of our country. Yet is it manifestly their duty, to strive and hope and pray, that the evil may be arrested by the interposition of grace from above; and that he, by whom the whole body of the Church is governed and sanctified, will turn the hearts of men to things pertaining to his glory and their peace. The Clergy it is affectionately hoped, will not be discouraged by the state of things to which I allude, from the utmost exertion of godly jealousy for the Church. The need of their office, in such a season, is increased rather than, as it might seem, diminished—and their increased vigilance is required, “that the fire be ever burning upon the altar—that it never go out.” He who promised that he will be with his Church to the end of the world, and that where two or three are gathered together in his name, he will be in the midst of them, forbids them to fear the inefficacy, even under the worst circumstances, of their exertion of a pure holy, and prudent zeal for his honour and cause. Withheld from the scenes of political party strife, their continual presence among their people, with instant application to the spiritual need of which they may themselves be more than ordinarily unmindful, cannot but be blest; and all who do not absolutely renounce the Saviour and his faith, will be moved by their counsel of moderation, peace, and charity, and of pious resort to God with penitence and prayer, to be yet a remnant in the land, for whose sake the Lord will bless and save it. Great undoubtedly, and almost insuperable, is our discouragement, my Reverend Brethren, when the minds of even the devout and heretofore zealous among our people, are tempted to merge their concern for *the things that are God’s*, in their zeal of political controversy—when the sensibilities habitually and chiefly indulged, are forcibly exclusive of all such as the Gospel bids its believers cultivate—when by the example and precept of parents, the young of our congregations are bidden to loose themselves from all restraints but those of party, in the strife of civil politics, and scarcely any of them will be withheld from the devotion of themselves soul and body, to that, which utterly incapable as they may be of estimating its merits, is taken to be the paramount interest of their existence. With respect to this last kind of evil, in particular, in which it is impossible that we should not see the very ruin, in a moral point of view, of the community, (and from the moral, I know not how to separate the temporal,) it becomes us to forego no exertion which is possible. Some control even of the unseasonable ardour of the young, who in our pastoral capacity are related to us, we may, by affectionate intercourse with

them, prudently sought and conducted, be permitted to exercise; and if *the fear of God*, can by our instrumentality be induced to be received or retained, as the prevailing principle of their action, we may yet see, when God in his mercy shall bid the warring passions of our brethren to be still, and restore peace to our sorely distracted community, that the influence of our ministry had not been in vain exerted, upon either individual or social happiness.

The moral influence of our office, however, upon the young, whether affected or not by the present state of our country, I cannot but here take occasion to remark, is far from being such as the best interests of the Church, and of society, require that it should be. The fault, I think, is much our own; consisting in our withholding ourselves too much from such intercourse with them, as might, through personal regard, constrain their willing and affectionate submission of themselves to our counsel as their religious instructors—and our permitting ourselves, perhaps, to be too easily discouraged, from the most important expedient of academical schools, connected, wherever circumstances will possibly admit of it, with our Churches. The day has passed, in which the error can influence the minds of any, in a distinct portion of the Christian body, of an aversion to sectarian influence, in the conduct of academical education. Experience has demonstrated, that without this, there is no religious influence of public education whatever; and it is time that all denominations severally, should see, as some have always seen, that the office of ministers of religion, will be comparatively of little avail, until the religion of which they are in their respective spheres, the recognised and authorised teachers, shall be incorporated with the instruction of schools, subjected, in a reasonable degree, to their inspection and control, under their *respective and peculiar pastoral auspices*.

Such, whatever may be its estimation with others, is the conviction of my mind, long entertained and continually more and more confirmed. My inability, from circumstances, to act practically upon it, is among the most painful subjects of reflection, occupying me, in the probably almost finished course assigned me, of active service in the ministry. *Parochial schools for the young of the congregation*, I wish to be understood to mean, would in my sincere persuasion, be, of the first importance, wherever circumstances would admit of them, to the Church and to the moral interest of society.

I have need of your indulgence, Brethren, for having detained you with these few, somewhat desultory, and probably unimportant observations, from the more proper business of this Address.

Proceeding to lay before you, the business of the Church in the Diocese, as affected by my relation to it, and its duties, I have to report official visitation, extended, since the last Convention, to Trinity Church, Edisto Island; to St. Bartholomew's Parish; St. Luke's Parish; Prince William's; Prince George, Winyaw Parish; St. John's Colleton; St. Helena's Parish, Beaufort; and on St. Helena Island; St. David's Church, Cheraw; Grace Church, Camden; Trinity Church, Columbia; and St. Matthew's Parish. These two last were visited, without the notice required by the Canon; the



first as being without the services of a settled minister; the other as lying in my way, in returning to the City by a hurried journey, after having attended the General Convention, at New-York.

Although to the interruption of your attention to things of more importance, I cannot here forbear to express the sense I have, of the kind and friendly accommodation extended to me, on this journey, as before, from the interior of the Diocese to the City, with the use, from one station to another, of the most convenient and agreeable means of conveyance. It would be unacceptable to individuals from whom this kindness was received, that I should mention them. They will permit me to say, that, as in the uniform experience of the most friendly and considerate hospitality every where, the labour of my duty has been always facilitated and cheered, so, in this instance, I have the most affectionate acknowledgments to make, of kindness not to be forgotten.

Confirmation has been administered, at Edisto; at Grahamville, in St. Luke's\* Parish; at Georgetown. Prince George Winyaw; at John's Island, St. John's Colleton; at St. Helena's Church, Beaufort;\* at St. Helena's Church, St. Helena Island; at St. David's, Cheraw; and at Grace Church, Camden. The annual confirmation also, for the Churches of the City, was held in St. Philip's Church, in December. The whole number confirmed is 248.

On the occasion of my visiting Prince William's Parish, service was held at Sheldon Church; and at McPhersonville a Chapel was consecrated, bearing the name of Sheldon Chapel, McPhersonville, which affords evidence of an encouraging spirit of pious munificence, among the members of our Church in that Parish.

It is hoped that the temper of the times, to which I have referred, may not obstruct its perfect completion in the spring of this year. The expenditure necessary for the decent and comfortable accommodation of the offices of the Church, and of the people in attending them, should not be foregone, except for circumstances unavoidably and indispensably requiring it. The comparatively small amount which is expended on our houses of worship in the summer places of resort, may be afforded, it would seem, without any unreasonable or inconvenient demand, upon individual resources.

At Summerville also, the very neat and commodious Church, erected there the year before, was consecrated in June, by the name of St. Paul's Church, Summerville. This building reflects the greatest credit on the taste and liberality of those concerned in its erection.

The Church at Camden, which is an evidence of a very generous zeal among a few people of our Communion, and of praise worthy exertion on the part of the minister who serves them, was consecrated in November; the name having been given to it, of Grace Church, Camden. In few instances, have the resources of a small and newly organized congregation, been more liberally exerted, than in this. The Church, of brick, is of very convenient size and well proportioned: and the whole structure is as ornamental to the town, as creditable to its proprietors.

\*At Grahamville, St. Luke's, the number confirmed was 46, and at Beaufort, 75.

I cannot forbear in passing, and as in connection with the mention of this Church, to ad duce the instance, which here, has justified, in addition to the very many others, the claim of the Society for the advancement of Christianity in South Carolina, to be honoured by the members of our Church, for the efficient beneficence exerted by it, in conformity with its design and name. The assistance given by the Society to the Church in Camden, in supporting a minister, while the expensive enterprize of erecting for themselves a place of worship, was in hand, has conduced greatly to the animation and energy necessary to the completion of their design. This excellent institution, should not be denied the patronage of any member of the Church in South-Carolina, who can afford to give it. It is but little that it asks from any.

The ordinations to be reported to you, are that of Mr. A. Glennie, during the sitting of the last annual convention, and not then officially reported, a Deacon; and that of Mr. C. E. Leverett, on letters dimissory from the Eastern Diocese, also a Deacon, in December. Mr. M'Elheran of St. Helena Island, was admitted to Priest's orders in January, on a title from the Vestry of the Church on that Island. Mr. Glennie has been admitted to Priest's orders in the presence of this Convention. It may be proper also to report here the ordination of Mr. Ford of Augusta, a Priest, in May last, as an instance of duty, done in conformity with my engagement to administer Episcopal offices in and for the Diocese of Georgia.

Mr. Glennie, is serving the Churches in All Saint's Parish, Waccamaw; and Mr. Leverett, it is hoped, will be employed as a missionary of the Society for the Advancement of Christianity, at Greenville, where the Church has been made vacant by the resignation of the Rev. P. H. Folker.

In addition to the Candidates for Orders reported last year, it has been gratifying to find myself authorized to register, in the course of the year, three others, viz: Mr. N. B. Screven, Mr. Stephen Elliott, Sen., and Mr. Benjamin Webb. The whole number now, of Candidates for Orders, belonging to the Diocese, is seven.

Since the last Convention, no vacancy has occurred in the Diocese, except that mentioned above, of the Church at Greenville. The important and interesting station of Trinity Church, Columbia, still remains unoccupied, although many efforts have been made to procure for it, a suitable Clergyman. Mr. Shand, a candidate for Orders, it is contemplated, will be licensed to serve it, for the present with the assent of its vestry, as a Lay reader. The Church at Pendleton, also vacant, will probably be served by a Deacon of the Diocese, to be admitted soon to Holy Orders. St. James' Santee, and St. Mark's, Clarendon, remain unsupplied. St. Stephen's Chapel, in this City, having been for some time served by the Rev. Mr. Mitchell, by a temporary engagement, is now vacant by his declining to officiate there.

It will be seen by reports of some of the Clergy, when they shall be read to you, that attention, in several instances, has been given to the religious instruction of the coloured people, as an obligatory part of pastoral duty. I will take occasion to repeat what I have often expressed, my deep and sincere impression of the indispensa-



ble obligation of this labour of love, where circumstances will, at all admit of it. I am not unaware of its difficulties and discouragements. But they cannot be justly considered as insuperable. While the spiritual and moral welfare of these people, is sacredly, according to our office, our concern, the benefit to the social and civil state, from Christian instruction, judiciously and soundly imparted to them, cannot but give it strong claims to our anxious regard. It is a matter of perfectly authentic fact, in relation to this population, as well in all *the British colonies* in America, as in *the States*, since their independence, that in every point of view, this exertion, in their behalf, of Christian benevolence, by the ministers of our Church, has been blessed with happy results.

I have nothing further specially relating to the state of the Diocese and Episcopal acts within the Conventional year, to bring before you at present.

In referring, as usual, to the General Theological Seminary of our Church, it is grateful to report its number of pupils to have undergone a considerable increase. It exceeds now what it has ever been. The zeal and assiduity of the faculty of this most important institution, need not be remarked on. The Church justly reposes in them a perfect confidence, and cannot make an extravagant estimate of the importance of their services. The order and discipline of the institution, as well as the completeness and regularity of its business, have been the subject of gratifying observation and testimony to the General Convention of our Church, held in October last in New-York. It is to be regretted that the expenses of the institution, exceed, in a considerable amount, its income. The danger of ruinous encroachment on the principal of funds, affording an interest inadequate to the annual expenditure of the Trustees, as economically regulated as it can be, in any consistency with what is necessary to the respectability and welfare of the Seminary, presents a strong consideration in favour of a plan of temporary parochial collections, which has been proposed and recommended; and in the accomplishment of which, some of the Churches of New-York and Philadelphia, have generously led the way. It is hoped we shall not be found wanting in the disposition, to contribute in the same manner, to the exigencies of an institution of such immense importance to the Church. In the present unhappy state of our community, however, we shall be reasonably excused from soliciting such an expression of the benevolent sensibilities of our people. If the Church in this Diocese must, for the present, do less than it desires, for the institution, the fidelity of its attachment to its interests, will not, it is hoped, be suspected; or its willingness, in proportion to its comparatively limited ability, still to exert itself for their effectual promotion and security. It has experienced its benefits, and in gratitude to "the author of every good and perfect gift," owns in such benefits, its claim on a persevering devotion to its welfare.

The General Convention of our Church, held in October last, found itself called to exercise its solemn responsibilities on matters of more than ordinary interest. Its deliberations were given to issue in a disposal of the perplexing question, especially, of the case

of the Episcopate of Ohio, which it is hoped will be blessed with peace and advantage to that Diocese, without any consequences injurious to the interests of sound order and discipline in the Church at large. The determination of the House of Clerical and Lay-Delegates, to sign the testimonials of the person elected to fill the Diocesan chair, which Bishop Chase had held, was made to rest, after much and protracted discussion, on the ground, that the latter by his abandonment of it, and his removal from the Diocese, had thus made his place actually vacant. The other house did not consent, on this ground, to the consecration desired. They were unwilling that the relinquishment of the Episcopal Charge, in any instance, whether by resignation, not previously consented to by the General Convention, or by abandonment, should be recognized and declared, as sufficient to create a vacancy of Diocesan jurisdiction. The ground, therefore, which *they* took for *their* proceeding, was that, simply, of a necessity existing, for which they could see no other way of providing, but by the consecration of another in the place of Bishop Chase, to exercise the office of Bishop of the Protestant Episcopal Church in Ohio. They determined at the same time, not to proceed to such consecration, unless a Canon should be passed, that should provide, for the future, the way in which Diocesan resignations should be restrained and regulated; and thus secure the Church against the evil of precedent, in the case that had been so distressingly in question.

A revision of the whole code of the Canons of the Church, with the addition of new ones, was also, an important circumstance of the business of this Convention. That imperfections of legislation will be found in this proceeding, is not improbable: but perfect human legislation is no where, nor under any circumstances, to be expected. Let us hope that what has thus been done, will be found, on the whole, an amelioration of our practical discipline and order, and combine our efforts, to make it available, to the increased strength and harmony of our institutions.

The Canons of the Church, let me here take occasion to remark, as revised and re-enacted, should be, as much as possible, conveyed to the knowledge of its members generally. It has been often found, an occasion of no little trouble and embarrassment to those appointed to conduct the business of the Diocese, that these rules of necessary order, are entirely overlooked as to some of their most essential provisions. This has been, especially the case, in relation to the requisitions respecting Candidates for Holy Orders. The necessity of objecting to irregularities committed, has, it may not unreasonably be apprehended, sometimes occasioned dissatisfaction, where the fault has been wholly that of others than officers of the Church. Let me be permitted earnestly to request, that the Clergy of the Diocese, in whom a want of acquaintance with the Canons, is inexcusable, will make it their indispensable duty, to know in all respects, what the Church requires to be observed, as its regulations, by common consent, in General Convention, established. On my part, I shall continue, as I have been, strictly and invariably tenacious of an exact compliance with them—and I cannot but feel persuaded, that my Brethren will prefer such a course, to one, which

more accommodating, might loosen the bonds of unity, and introduce disorder, where all are equally bound, with sacred care, to exclude it.

It is proper, before dismissing the subject of the late General Convention, to refer you to certain proposed alterations in the Book of Common Prayer, which will be found on its Journal. The sense of the Church in this Diocese, in relation to them, will be required to be expressed at the next Triennial Convention.

Detaining you no longer from the business for which you have assembled, I commend you, in the conduct of it, to Him, the favouring presence of whose sanctifying spirit, we have implored.

NATHANIEL BOWEN.

The following Parochial Reports, required by the 51st Canon of the General Convention, having been presented to the Bishop, were severally read :

*St. Michael's Parish, Charleston.*

The Right Rev. Nathaniel Bowen, D. D. Rector.

The Rev. Frederick Dalcho, M. D. Assistant Minister.

Baptisms—White Adult, 1: White Children, 29; Coloured, 3: Total, 33. Marriages—White, 10; Coloured, 2: Total, 12. Burials—White, 25; Coloured, 2: Total, 27. Communicants—White, 385; Coloured, 44: Total, 379. Non-Communicants—White, 320; Coloured, 65: Total, 385. Children under 14, about 330. Families—White, 262. Children catechised on 16 days—White, 80. Confirmed by the Bishop—White, 10. Number of Teachers in the Sunday School—White, 25. Number of Scholars—White, 105; Coloured, 35: Total, 140. Public Worship held on 52 Sundays, and 86 other days: whole number of times, 190.

REMARKS.—The usual collections have been made after sermon, for the benefit of the Society for the Advancement of Christianity in South-Carolina, and for the Fund called the "Bishop's Common Fund." The quota assigned to this Church, and agreed to be paid to this Fund, has been paid. The Sunday School does not receive the attention from the congregation which it ought. Sufficient interest in it, is not, generally, manifested. Parents do not appear to use their influence with children sufficiently, in order to their punctual and regular attention to the lessons of the school. The Sunday School Union books, are exclusively used. The Superintendent and the Teachers, generally, are zealously and faithfully assiduous.

Besides the Lent and Advent catechising, there has been at different seasons, as circumstances would permit, a public catechetical examination of the children of the congregation by the Ministers, on some given portion of scripture, or on some formulary of the Church. Also, the classes of the Sunday School, were, some of them, instructed, in the way of a lecture, on portions of the Church Catechism. It was designed to go through with all the classes successively; but the purpose was, unavoidably, interrupted. During Lent, Lectures were read on Wednesday and Friday; and, in preparation for Confirmation, Lectures were given, and the young persons to be confirmed, examined



and instructed. The number of Communicants is stated as nearly as possible from particular numeration. It may be a little larger or smaller than stated. Opportunity has been wanting to make it more perfectly exact. Sittings in the Church for coloured people, are inconvenient and fewer, than in the other Churches. Those for the congregation generally also are considerably fewer than in other places of our worship. Some few more might be added. A lecture has occasionally been addressed to the coloured people of the congregation, after morning or evening service; and a considerable class of their children makes part of the Sunday School of the Church. The instruction of this class is under the conduct of very respectable ladies, whose interest taken in it, is that of the most exemplary Christian meekness and charity.

*St. Philip's Parish, Charleston.*

The Rev. Christopher E. Gadsden, D.D. Rector.

The Rev. Allston Gibbs, Assistant Minister.

Baptisms—Adults, 1 White; 2 Coloured; Total 3. Children, White, 34; Coloured, 44: Total of Baptisms, 81. Marriages—White, 8; Coloured, 12: Total, 20. Burials—White, 38; Coloured, 25: Total, 63. Communicants—White, 318; Coloured, about 180: Total, 498. Non-Communicants—388 White. Children under 14—White, 395. Families—White, 311. Children catechised on 32 days—about 100 White; about 30 Coloured: Total, about 130. Confirmed by the Bishop—8 White; 17 Coloured: Total, 25. Number of Teachers in the Sunday School—28 White; and 12 White in the Coloured: Total, 35. Number of Scholars—193 White; 174 Coloured: Total, 367. Public Worship held on 52 Sundays, and on 83 other days: whole number of times, 193.

REMARKS.—*Religious Education*: The catechising is conducted in the Church, by the Ministers, at three seasons, Advent, Lent, and Midsummer. The candidates for Confirmation were instructed in the Church, lectures having been delivered, and questions, founded on them and on texts of scripture relating to the subject, proposed. The number of the Confirmed was, comparatively, few, owing to so many having been confirmed in the preceding year. A Parish lending Library has been commenced. It is open after divine service on those week-days, when the Church is opened, and the Reading-Room is furnished with Tracts, and religious periodicals. The Sunday Schools are visited by one of the Ministers, a few Sundays excepted, on every Sunday. The Teachers are all white persons, and five of them teach in both schools. The number added to the Sunday Schools during the year, is nearly 100, and this increase is chiefly in the infant department. Some of the books set forth by our Union, are found to be very suitable for Infant School instruction. No books are used in any of our classes, but those recommended by the said Union. The system adopted in Infant Schools, is found to be peculiarly adapted to the instruction of the least informed among the Blacks. The advantages anticipated from the purchase of our Sunday School building, have been realized, viz. the increase of interest in the Sunday School cause,

and the convenience of all concerned, more especially in severely cold weather.

*Charity:* Several of our flock are members of the "Society for the Advancement of Christianity in South-Carolina:" the "Society for the Relief of the Widows and Orphans of the Clergy:" the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church;" and the two Societies (which are doing well) more particularly connected with our Congregation, viz. the "Gregorie Society," and the "Sunday School Society." Collections have been had after Sermons in aid of the first and last named Societies.

The alms received at the Holy Communion, averages, for each administration of it, about \$50. A few of our members conform to the good old custom recommended in the Rubric, of making a thank-offering after child-birth.

*Miscellaneous:* Divine service has been celebrated on every Sunday twice; on all fast and festival days, and on each Friday, without exception, during the year. The Holy Communion was administered monthly, and on the three great festivals. The Sermon on the Episcopal Office, and the quota in aid of it, will meet early attention.

*St. Paul's Church, Radcliffeborough.*

The Rev. Christian Hanckel, Rector.

Baptisms—Children, White, 39; Coloured, 10: Total, 49. Marriages—White, 9; Coloured, 2: Total, 11. Burials—White, 23; Coloured, 4: Total, 27. Communicants—White, 279; Coloured, 27: Total, 306. Non-Communicants—White, 452; Coloured, 70: Total, 522. Children under 14—White, 406; Coloured, 54: Total, 460. Families—White, 260; Coloured, 20: Total, 280. Children catechised on 18 days—White, 80; Coloured, 40: Total, 120. Confirmed by the Bishop—White, 7; Coloured, 1: Total, 8. Number of Teachers in the Sunday School—White, 29. Number of Scholars—White, 175; Coloured, 30: Total, 205. Public Worship performed on every Sunday in the year: number of other days; Fasts and Festivals.

REMARKS.—The usual sermons have been preached, and collections made, in aid of the Bishop's Common Fund, and the Society for the Advancement of Christianity in South Carolina. There are two Libraries attached to the Church. One for the use of the Sunday School, and the other for that of the congregation. They contain together about 450 volumes. There has been a considerable addition to the number of Communicants, chiefly among the young; though from death and removals, the number reported does not greatly exceed that of the preceding year. Unless prevented by unavoidable circumstances, the Rector invariably attends the Sunday Schools, and hears one or more classes in the absence of their Teachers. He has thus an opportunity of imparting religious knowledge, in a familiar and direct manner, to many, who do not attend his catechetical instructions on other occasions. Of the White School, 95 are males, and 80 females, divided into 15 classes, exclusive of the Infant department. Eleven are under the direction of ladies, and five of gentlemen. The three first classes, are composed of young persons, between 12 and 18



years of age. The others are made up principally of children between 6 and 12 years old.

During a considerable portion of the year, the Rector has also instructed a Bible Class on Wednesdays, immediately after service at the Church. His mode has been to explain one of the lessons in the New Testament, that is read at Public Worship on the following Sunday. This has created a greater interest in the appointed services of the Lord's day; and this interest has been frequently increased, by a discourse on some portion of the same lesson, which required or admitted of additional illustration or application. Upon the whole, there is much in the state of this congregation and its schools, for profound gratitude to the Great Head of the Church, and that the healthful spirit of his grace may continue to be poured upon it is the fervent prayer of its Rector.

*Prince George's Parish, Winyaw.*

The Rev. P. Trapier Keith, Rector.

Baptisms—Coloured Adults, 2. White Children, 3; Coloured, 2: Total, 7. Marriages—White, 1; Coloured, 1: Total, 2. Burials—White, 7. Communicants—White, 50; Coloured, about 25: Total, 75. Non-Communicants, 67. Children under 14—White, 80. Families—White, 47. Children catechised on 8 days—White, about 20. Confirmed by the Bishop—White 5; Coloured, 10: Total, 15. Number of Teachers in the Sunday School—White, 5. Number of Scholars—White, 24. Public Worship performed in the Church in Georgetown, on about 30 Sundays, and on other days, about 30: and on North Island, on about 20 Sundays. Whole number of times, 80.

REMARKS.—Of the families attached to the congregation, there has been a decrease within the last year; some having removed, and others having attached themselves to other denominations. Three of the regular communicants have died, and three from among the younger portion of the congregation have been added to the list. Several coloured persons have also attached themselves to the Church. The Sunday School, which I last year reported as in contemplation, has gone into operation, but is, and must continue, small, as many of the congregation live in the country, and cannot therefore send their children. The Sermon "on the nature and duties of the Episcopal office" has been delivered; the Rector having read one of Chapman's on the subject.

*St. Helena Parish, Beaufort.*

The Rev. Joseph R. Walker, Rector.

Baptisms—White Adults, 7; Coloured, 28: Total, 35. White Children, 9: Total of Baptisms, 44. Marriages—White, 5. Burials—White, 8. Communicants—White, 148; Coloured, 52: Total, 200. Non-Communicants—White, 47. Children under 14, 150. Families—White, 50. Confirmed by the Bishop—56 Whites; 19 Coloured: Total, 75. Number of Teachers in the Sunday School—White, 51. Number of Scholars—White, 98; Coloured, 234: Total, 332. Public Worship held on 52 Sundays, and 109 other days: whole number of times, 213.

**REMARKS.**—The Rector is grateful to the Great Head of the Church, that he can report favourably of his charge. Several Communicants have removed from the Parish, but to the number last reported, considerable additions have been made.

There has been no apparent declension : I think it may be said with perfect truth, and without using the phrase in a questioned or invidious sense, that the Church continues in a "revived state." Harmony prevails. There is a readiness shown to engage in all the works of faith and labours of love. Our Sunday Schools are in a good condition and doing, it is believed, much good. Our infant Sunday School is likely to be greatly useful. We have two Sunday Schools for slaves, one for adults the other for children. They are taught by 37 intelligent and highly respectable members of society, and of the Church. The instruction imparted is of course wholly religious, and communicated orally. The Rector continues to preach specially for the slaves, and to find encouragement. A collection made for the Episcopal Fund,

*St. John's Parish, Berkley.*

The Rev. John Jacob Tschudy, Rector.

Baptisms—Coloured Adults, 22; White Children, 5: Total, 27. Marriage—White, 1. Burials—White, 10. Communicants—White, 43; Coloured, 35: Total, 78. Non-Communicants—White, 70. Children under 14—White, 65. Families—White, 49. Public Worship held at St. John's on 13 Sundays, and on one other day: at the Chapel, on 13 Sundays and one other day: at the Pine-land on 18 Sundays. Whole number of times, 46.

**REMARKS.**—The Sunday School recommenced in Whiteville, in the beginning of the summer, and was conducted with much zeal during the season. There was one male, and four female teachers. Owing to the illness of some of my family during the latter part of the season, I was prevented from visiting Whiteville then; and, as I received no report, I have it not in my power to make any. I have recommenced the services, and the instruction of the people of colour, at Limerick and Harry Hill; but owing to the state of my family hitherto, I have just commenced.

*St. John's Parish, Colleton.*

The Rev. Thomas House Taylor, Rector.

Baptisms—Coloured Adults, 7; White Children, 3: Total, 10. Burials—White, 2. Communicants—White, 30; Coloured, 45: Total, 75. Children under 14—White, 83. Families—White, 37. Confirmed by the Bishop—White, 9. Public Worship held on 30 Sundays, and 3 other days: whole number of times, 33.

**REMARKS.**—No essential change in the generally well known condition of this Parish has occurred, since the report of last year.

*Christ Church Parish.*

The Rev. Andrew Fowler, Minister.

Baptisms—White Children, 3; Coloured, 4: Total, 7.

**REMARKS.**—The number of Communicants, and other particulars the same as last year. The congregation remains attentive, zealous, and exemplary. The Catechetical School consists of 12 children. One Sunday prevented public worship by the rain. Except that day, our public services have been steady. Dr. Gadsden gave us his services one Sunday, and the Rev. Mr. Taylor gave us one afternoon.

*St. Paul's Parish.*

The Rev. Philip Gadsden, Rector.

Baptisms—White Children, 2. Communicants—White, 7. Non-Communicants—White, 20. Children under 14—White, 26. Families—White, 10. Public Worship held on 27 Sundays, and one other day. Whole number of times, 28.

In St. Paul's Church, Summerville, where the congregation of this Parish, with others, worship during the sickly season, divine service is held usually from the first Sunday in June to the last Sunday in October inclusive, about 22 Sundays. This Church was consecrated on the 7th June last, by the Bishop, by the name of St. Paul's Church, Summerville. Baptisms—6 Children. Burials, 3. Communicants, 8. Non-Communicants, 10. Children under 14, 9. Families, 7. Children catechised on every Sunday afternoon, 15. A Sunday School has been formed, and numbers at present, 17 Scholars, and 4 Teachers. The system of the General Protestant Episcopal Sunday School Union has been adopted, so far as it was practicable for us to do.

*St. Bartholomew's Parish.*

The Rev. Francis P. Delavaux, Rector.

Baptisms—4 White, and 9 Coloured Adults. White Children, 16: Total, 29. Marriage—White, 1. Burials—White, 3. Communicants—89 White, and 20 Coloured: Total, 109. Children catechised every Communion day, during the summer. Number of Teachers in the Sunday School—5 White. Number of Scholars—White, 20. Public Worship held at Ashpoo on 21 Sundays, and 2 other days: at Pon Pon, on 5 Sundays: at Walterborough, on 26 Sundays, and 27 other days: whole number of times, 106.

*St. Luke's Parish.*

The Rev. Thomas John Young, Rector.

Baptisms—White Adults, 7; Coloured, 7: Total, 14. White Children, 12; Coloured, 2: Total, 14. Total of Baptisms, 28. Marriages—White, 5. Burials—White, 5; Coloured, 1: Total, 6. Communicants—White, 87; Coloured, 17: Total, 104. Non-Communicants—White, 30. Children under 14 years—80 White. Families—White, 45. Children catechised on 12 days—White, 30. Confirmed by the Bishop—White, 40; Coloured, 6: Total, 46. Number of Teachers in the Sunday School—White, 10; Coloured, 10: Total, 20. Number of Scholars—White, 45; Coloured, about 150: Total, 195. Public Worship held in St. Luke's Church, on 13 Sundays, and 2 other days: Number of times, 17. In the Chapel of the Holy Trinity, on



22 Sundays, and 69 other days: Number of times, 125. Chapel on May River, on 6\* Sundays, and 15 other days: Number of times, 50. Chapel on Hilton Head, on 9 Sundays, and 2 other days: Number of times, 13. Additional service for the coloured congregation: St. Luke's Church, 3 times. Chapel of the Holy Trinity, 23 times. May River, 6 times. Hilton Head, 15 times. Whole number of times, 252.

REMARKS.—The Church in this Parish continues to prosper, and every day adds to the conviction that the revival of religion among us, the last year, [whether properly so termed or not] was conducive to the promotion of *sound religion*. All of those, then added to the Church, have exhibited, so far as we can judge from outward conduct, evidences of “growth in grace, and in the knowledge of the truth as it is in Jesus.”

A review of the history of the Church in this Parish for the last five years, calls for devout acknowledgments to Him “who has given this increase.” In 1828, when the present Rector took charge of the Parish, there were on the Church records the names only of 14 white Communicants, who were alive and residing in the Parish. Six of that number had, the year preceding, withdrawn from the Communion; leaving but 8 actual Communicants. In 1829, the number was 24. In 1830--28. In 1831--81. In 1832--100. Of this number, 13 have died, or removed from the Parish; leaving the number of white Communicants, as reported, 87. Since the last report, 28 persons (19 white and 9 coloured) have been added to the Communion. Four white and 2 coloured Communicants have removed from the Parish, and one coloured Communicant has died. There are 16 white and 7 coloured candidates for Confirmation.

The Church upon Hilton Head, for many years without the services of a minister, has been revived, made a Chapel of Ease to St. Luke's Church, and by the direction of the Vestry, visited once a month by the Rector.

The Vestry have increased the salary of the Rector, and offer \$500 per annum, for the services of an Assistant Minister. So that \$1500 are now raised for the support of the Ministry, where five years ago only \$400 were subscribed.† We have not yet been able to obtain an Assistant Minister, but expect to do so by the spring.

“Communion Libraries” have been formed in connexion with “St. Luke's Church” and the “Chapel of the Holy Trinity,” and have already proved useful.

The proceeds of the “Sewing Society of the Chapel of the Holy Trinity,” contributed the last year for commencing a Church Library, have this year been appropriated to Foreign Missions. The amount, \$42.

A Society for the purpose of aiding young men in their preparation for the Ministry in the Episcopal Church, has been formed, and already consists of upwards of 60 members, at \$2 per annum. The amount subscribed has been appropriated for the year 1833.

\* In addition to these 6 Sundays, the Rector of the Parish preached at May River on the nights of 5 of the Sundays in which he held service on Hilton Head.

† It is understood that at the time referred to, Mr. Y. was officiating as a Deacon, alternately in St. Luke's and Prince William's Parishes. The salary of Mr. Y.'s predecessor, as Rector of St. Luke's, most of which was raised by subscription, was at least \$1000.

The coloured congregation of the Chapel of the Holy Trinity, have been instructed in the Sunday School before service, and by the Rector after service. On Hilton Head the Rector has instructed them both before and after service. In the instruction given them before service, his aim has been to interest them in the Liturgy of the Church, and to enable them to respond. The attempt made the last year to form an Association for the purpose of affording them religious instruction, has, thus far, proved ineffectual. The interest in this all important subject, has not, however, diminished among the members of the Church, and most of the planters appear to be feelingly alive to their duty on this point. Could an Episcopal Clergyman be procured to devote himself entirely to this portion of the community, there is little doubt but that he could and would be supported. The Church upon Hilton Head has been opened every Sunday, during the summer and fall, by the members of the Church on that Island, particularly for the instruction of the coloured congregation.

*Trinity Church, Edisto; and St. Stephen's Chapel, Edingsville.*

The Rev. Edward Thomas, Rector.

Baptisms—White Children, 9; Coloured, 1: Total, 10. Marriages—White, 3. Burials—White, 4. Communicants—White, 32; Coloured, 8: Total, 40. Non-Communicants—White, 41. Children under 14—White, 90. Families—White, 24. Children catechised 24 Sundays—White, 40. Confirmed by the Bishop—White, 12. Number of Teachers in the Sunday School—White, 6. Number of Scholars—White, 40. Public Worship was performed at Trinity Church, on 28 Sundays, and 3 other days: and at St. Stephen's Chapel, on 24 Sundays, and 20 other days. The whole number of times, 99.

REMARKS.—The Library Society which was established three years ago, among the ladies of the congregation, under the title of the "Episcopal Library," continues to prosper. A Society was also formed last summer, under the title of the "Ladies' Episcopal Society of Edingsville," by which \$60 have been contributed to the funds of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina." Upwards of 20 coloured persons of various ages, were catechised on Sunday afternoons during the summer months, by the Rector and two ladies, who kindly lent him their assistance.

*St. Helena Church, on St. Helena Island.*

The Rev. David M'Elheran, Rector.

Baptisms—White Children, 8. Burial—1 White. Communicants—24 White. Non-Communicants—30 White; and from 60 to 80 Coloured. Children under 14—White, 10. Families—White, 21. The children were catechised on Advent Sundays. Confirmed by the Bishop—White, 7. Number of Teachers in the Sunday School, 2. Number of Scholars—White, 10; Coloured, 50: Total, 60. Public Worship performed in St. Helena Church, on 48 Sundays, and 24 other days: and at a private house at St. Helena-ville, on 21 Sundays, and on 21 other days. Whole number of times, 114.



REMARKS.—It affords me the greatest pleasure to state, that the Church on this Island, has been uniformly well attended, in proportion to the number of inhabitants; and, that during the past year, we have added several new members to the Church here. No Chapel, as yet, being erected at St. Helena-ville, (the summer residence) evening service on Sunday was held at the Parsonage, and service on Thursday, during the summer months, at another house in the village; it is confidently expected however, that the disadvantages arising from having divine service at stated times, in a private house, will be removed the ensuing season, by the erection of a Church in this place.

*Church at Claremont.*

The Rev. Augustus L. Converse, Rector.

Baptisms—1 White, and 2 Coloured Children: Total, 3. Marriage—White, 1. Burials—White 9. Communicants—White, 24; Coloured, 20: Total, 44. Non-Communicants—White, 27. Children under 14—White, 42. Families—White, 23. Children catechised—White, 6. Public Worship held on 36 Sundays, and 3 other days. Whole number of times, 39.

REMARKS.—It is with a painful sense of the unworthiness, and inefficiency of my efforts in the sight of God, that I add this one disheartening truth, in reference to the Church under my care: the state of it has appeared to be less and less flourishing during every year of my ministrations. Our number has, indeed, been greatly diminished, by death and removal, and the consequent breaking up of families; and there has always been a blessed few, who have manifested a warm and zealous, and undeviating attachment to the Church and ordinances of Christ; but there are quite as many, whose lukewarmness or indifference show, that they are not led, by the judgments or mercies of God, duly to value their *Christian* privileges. There have been but two added to the list of Communicants since my last report, and the Church has lost four by death, and one by removal in the same period. A Sermon has been preached on the “nature and duties of the Episcopal office,” and a collection made in aid of the “Bishop’s Common Fund.”

*St. Matthew’s Parish.*

The Rev. William S. Wilson, Rector.

Baptisms—White Adult, 1; White Children, 13: Total, 14. Burial—White. 1. Communicants—White, 18. Non-Communicants, 17. Children under 14—White, 23. Families—White, 15. Children catechised in the Sunday School on every Lord’s day, 16. Number of Teachers, 5. Number of Scholars, 22. Public Worship held on 12 Sundays, and one other day, at St. Matthew’s Church; and on 22 Sundays, morning and afternoon, at Totness Chapel.

REMARKS.—With feelings of devout gratitude to God, the Rector has to mention the addition of 3 persons to the former number of Communicants. During the summer and fall months, divine service was held, and a lecture read on every Thursday evening, two excepted. A

comfortable Parsonage has been erected at the summer residence, and a liberal individual has procured a bell for the Chapel.

*St. Stephen's Parish; and the Chapels at the Black Oak, and the Rocks.*

The Rev. David I. Campbell, Minister.

Baptisms—White Children, 18. Marriages—White, 5. Burials—White, 14. Communicants—White, 50. Non-Communicants—98 White. Children under 14—White, 112. Families—White, 51. Individuals, 260. Number of Teachers in the Sunday School—White, 3. Number of Scholars—White, 30. Public Worship held on 52 Sundays, and 3 other days: whole number of times, 55.

REMARKS.—Divine service twice a day in the spring and summer; once a day in the winter, every Sunday: and on the festival of Nativity, Ash-Wednesday, and Good-Friday. The duties of the Sunday School were resumed in June, and suspended since November. There has been an addition of 3 to the Bible Class, and 3 to the Communion. The removal of a few residents to the neighbourhood of the St. Stephen's Brick Church, affords some encouragement to expect, that divine service may be held there again, occasionally, where it is desirable that sympathies should be renewed and cherished, sacred to piety and natural affection. Public Worship is generally well attended, and the number of Communicants gradually increases; though it is to be regretted that so few attend the Sunday School.

*Parish of St. Thomas and St. Denis.*

The Rev. Francis H. Rutledge, Rector.

Baptisms—White Children, 2; Coloured, 3: Total, 5. Communicants—White, 12; Coloured, 13: Total, 25. Non-Communicants—White, 32; Coloured, about 50: Total, 82. Children under 14—White, 30. Families—White, 20. Public Worship performed, at the Parish Church, on 14 Sundays, and one other day: at Pompion Hill Chapel, on 11 Sundays, and 1 other day. Whole number of times, 27.

REMARKS.—It is my painful duty (under the Canon providing for an accurate view of the state of the Church) to record the evident religious declension of that portion of it, over which I have watched with a godly jealousy for six winters. Whilst from other quarters our hearts are gladdened by the cheering intelligence, that the word of God has had free course among men, and the most satisfactory evidence is given of an increasing reverence for the gospel; a decided attachment and devotion to our venerable Church, and its administrations. In this section there seems to be an absence of that fervent zeal, which usually characterizes those making a good profession of faith; and admitting themselves called to be partakers of the kingdom of God. A lamentable supineness and lukewarmness about holy things, pervading all ranks and conditions of men. Such as is every way calculated to damp our hopes, and fill the philanthropic mind with the most chilling apprehensions. Small as it is, the Parish of St Thomas and St. Denis contains a sufficient number of permanent residents to constitute (could they be brought together) a very respectable and interesting

congregation. But unhappily, comparatively few find it in their hearts, to worship the God of their fathers. Of those families, avowedly *Episcopalians*, several seem altogether to have forsaken the assembling of themselves together in the house of prayer; whilst there are others contenting themselves (without any sufficient plea) with a defective discharge of this their bounden duty. "How long, O God! shall the ways of Zion mourn by reason of the few who come to her appointed feasts!"

*All-Saints Parish, Waccamaw.*

The Rev. Alexander Glennie, Rector.

Baptisms—White Children, 3. Burials—White, 3. Communicants—White, 16; Coloured, 12: Total, 28. Non-Communicants—White, 26. Children under 14—White, 42. Families—White, 21. Teachers in the Sunday School—White, 4. Number of Scholars—White, 11. Public Worship performed on 43 Sundays, and 3 other days. Whole number of times, 46.

REMARKS.—In February last I was invited to take charge of this Parish: since which time, service has been regularly performed, during the spring and winter, in the two Parish Churches, and during the remainder of the year, at the summer retreat. While I was in Deacon's Orders, by the assistance of the Rev. Messrs. Fraser and Kent, the Lord's Supper was administered 3 times. Early in the month of June, a Sunday School was organized, and continued in successful operation through the summer. The return of the inhabitants to their plantations, has occasioned an interruption in its proceedings, but it is hoped that arrangements will be made to keep it up during the winter and spring.

*Grace Church, Sullivan's Island.*

The Rev. Thomas H. Taylor, Rector.

Divine service was regularly performed in this Church, from the first Sunday in June, until the second Sunday in October; and, all things considered, to numerous and attentive congregations. But these congregations were in a great measure made up of visitors to the Island for the day, or from a population which was changing every week. The importance of continuing the institutions of religion on the Island, must be manifest to every one, and in the present state of things there, it is exceedingly to be desired that some arrangement should be made, by which the Pews which are not the property of individuals, should be rendered free sittings. The worshippers being all members of other parishes, have been reported elsewhere.

*St. Andrew's Parish.*

The Rev. Paul Trapier, Rector.

Communicants—White, 13; Coloured, 4: Total, 17. Non-Communicants—White, 27. Children under 14—White, 16. Families—White, 17. Public Worship performed on 14 Sundays, and 2 other days. Whole number of times, 16.



REMARKS.—Communion administered 4 times. Children not catechised, because most of them, going to school in the city, are in the Parish only occasionally; and because they are catechised at the Churches which they attend during the summer. Negroes not instructed, because the Minister does not yet reside in the Parish, and has also charge of another Church. Attendance upon Public Worship is as regular and general as heretofore. No change for the worse is perceptible in the congregation; and among some, a decided improvement. A Working Society, organized among the ladies, has realized upwards of \$100, of which \$20 have been appropriated to the collection of a Parochial Library, which is to be increased by annual subscriptions. Special care is taken that in the Society no work be done, which will interfere with the poor.

*St. David's Parish, Cheraw.*

The Rev. Alexander W. Marshall, Rector.

Baptisms—Adults, White, 9; Coloured, 6: Total, 15. Children, White, 18; Coloured, 25: Total, 43. Total of Baptisms, 58. Marriages—White, 5. Burials—White, 5. Communicants—White, 27; Coloured, 5: Total, 32. Non-Communicants—White, 52; Coloured, 40: Total, 92. Children under 14—White, 60. Families—White, 23. Confirmed by the Bishop—White, 11; Coloured, 6: Total, 17. Number of Teachers in the Sunday School—White, 6. Number of Scholars—White, 51; Coloured, 35: Total, 86. Public Worship performed on 43 Sundays, and 3 other days: whole number of times, 46.

REMARKS.—The children of the congregation have been instructed in the Catechism at the Sunday School, on every Sunday morning. The Bible, Prayer-Book and Tract Society which was formed last year, is in a prosperous state. A number of books has been distributed, and the members have many on hand for distribution. I have formed a Bible Class which meets me on Saturday of every week; we have a few members, but I am happy to say, those few are punctual in their attendance, and taken an active part in the exercises. In August last I formed a school among the poor in Marlborough District, distant from Cheraw, 8 miles. I have met the scholars on the Wednesday of every week, and have always found them anxious to receive religious instruction. I was surprised to find so much ignorance among them. There were but two out of twenty who knew the Lord's-Prayer, and most of them told me, that they never heard of the Commandments. I have been engaged in teaching a number of coloured people at the Church, on every Sunday evening at candle-light. I have endeavoured to teach them in as plain language as possible, and am led to hope they will be much benefited by the instruction given. Twelve persons were added to the Communion the past year. Two Communicants have removed, and one died. We have a Library attached to our Sunday School, from which the scholars are allowed to take books as a reward for their punctuality and good behaviour at school. We have used the books of our General Sunday School institution, and have followed the system prescribed for the use of our Sunday Schools. Our Vestry have lately made arrangements to increase the number of pews, and to

erect a suitable tower for the reception of our bell. I have the pleasure to state that the friends of our Church at Society-Hill have held a meeting, and have appointed five Vestrymen and two Wardens to represent the congregation which has been lately formed. Eleven hundred and fifty dollars have been subscribed towards the erection of a suitable Church, and there are prospects of a sufficient sum being raised in a short time. Divine service has been held at the Academy, at such times as I have been able to officiate for them. Three lots have been offered, and they were about selecting one of them for the site of the Church, when I visited Society-Hill, on my way to Charleston.

*St. Paul's Church, Pendleton.*

The Rev. Francis H. Rutledge, late Minister.

Baptisms—White children, 4. Communicants—White, 33; Coloured, 2: Total, 35. Non-Communicants—White, 50. Children under 14—White, 59. Families—White, 28. White Children catechised on 3 Sundays by the Minister, 22. Number of Teachers in the Sunday School—White, 7. Number of Scholars—White, 19. Public Worship held on 18 Sundays. Whole number of times, 36.

REMARKS. I assumed the temporary charge of this Church, and officiated statedly, morning and afternoon of every Lord's day, from the 7th of June to the 1st of November (with the exception of 3 Sundays) when interrupted by severe indisposition. The condition of the Church may be justly represented as prosperous. Within the year, several families have been added to its communion; in consequence of which, the Vestry have it in contemplation (for the more convenient accommodation of its worshippers) to enlarge the building. A Sunday School I found in successful operation, under the care of several pious male and female teachers, who were zealously devoting to its subjects much of their time and attention. A small Library had been procured for the exclusive use of the children connected with this institution. At an early period in the season, the young ladies of the congregation, actuated by a commendable zeal, organized a Social Working Society; having as their object, the appropriation of the proceeds of their industry, to the purchase of Communion Plate, and the increase of the Parish Library recently established under very favourable auspices. I received at the hands of this Society, a beautifully wrought pair of silver Communion cups, presented by Mrs. North, consort of John L. North, Esq. In addition to the ordinary routine of weekly duties, I met such members of the congregation as were disposed to attend, on every Friday afternoon, for the discussion of some religious subject, previously suggested. Such exercises were deemed to be of incalculable benefit, not only as inciting those who participated in them, to a thorough investigation of the subjects mooted, but as having a tendency also to diffuse correct information respecting the distinctive principles, discipline, and worship of the Church: thus furnishing the young and inexperienced with a ready answer to give to every one that asketh a reason of the hope that is in them. I visited also Trinity Church, Columbia; preached 4 times; administered the sacrament of the Lord's Supper to about 30 persons; and baptised 2 White Infants.



*Prince William's Parish.*

The Rev. Charles P. Elliott, Rector.

Baptisms—White Adult, 1; White Children, 6; Total, 7. Burials—White, 4. Communicants—White, 26; Coloured, 1; Total, 27. Families—White, 21. Number of Teachers in the Sunday School—White, 4. Number of Scholars—White, 14. Public Worship performed on 48 Sundays, and 37 other days: whole number of times, 123.

REMARKS.—Since the last report, there has been an addition of several members to the Communion. The Church in this Parish is in a prosperous state, and the attention to religion is increasing.

*Grace Church, Camden.*

The Rev. Edward Phillips, Rector.

Baptisms—White Adults, 2; White Children, 8; Total, 10. Marriages—White, 3; Coloured, 2; Total, 5. Burials—White, 9. Communicants—White, 22; Coloured, 1; Total, 23. Non-Communicants—White, 59. Children under 14—White, 63. Families—White, 22. Children catechised on 6 days—White, 20. Confirmed by the Bishop—White, 16. Number of Teachers in the Sunday School—White, 5. Number of Scholars—White, 30. Public Worship performed on 48 Sundays, and 22 other days. Whole number of times, 118.

REMARKS.—Grace Church was consecrated to the service of Almighty God, by the Bishop of the Diocese, on the 14th November. It had been used from the first Sunday in July, for public worship, as a more suitable place than the Masonic Hall, previously occupied for that purpose. From the sales of the Pews, the debt incurred by the erection of the Building, will be nearly liquidated. The deficit is so small as to present no serious obstacle to the prosperity of the Church. The Sunday School, as hitherto reported, is governed, so far as circumstances permit, by the General Sunday School Union system. A large class of coloured persons, adults and children, was, through the summer, *orally* instructed by the Rector, in the Church Catechism, after divine service in the afternoons of Sundays. Owing to a temporary interruption in the use of the Church edifice, by the workmen, this engagement has been suspended. It will be revived, soon, under an improved plan. From the proceeds of a Fair, held in Camden, in addition to previous subscriptions, the ladies of Grace Church have been enabled to purchase an Organ for the use of the Church. It is expected from the North at the opening of the spring. Thus, whilst these excellent ladies, with untiring zeal, co-operate to embellish the house of God, they are not the less mindful to *adorn their profession*, by the constant observance of the ordinances of that house. In this manner, the Church is made gradually to increase. Besides the usual Lord's-day services, a Friday-afternoon Lecture, explanatory of the Ritual, Doctrines, and Discipline of the Protestant Episcopal Church, has been instituted.

On Sunday, 29th April, I preached in Trinity Church, Columbia, morning and afternoon; and on 16th May, solemnized a marriage.

Under the ministry of a faithful Pastor, Trinity Church cannot fail to revive, and maintain its former commanding influence.

*St. James' Church, James Island.*

The Rev. Paul Trapier, Rector.

Baptisms—White Children, 4. Burials—White, 2. Communicants—White, 8. Non-Communicants—White, 22. Children under 14—White, 18. Families—White, 10. Children catechised on 9 days—White, 4. Number of Teachers in the Sunday School—White, 1. Number of Scholars—White, 4. Public Worship performed on 29 Sundays, and 2 other days. Whole number of times, 47.

REMARKS.—Communion administered 4 times. Service held during the summer, twice on Sunday, at the summer residences of the inhabitants, near Fort Johnson. One family and several individuals having removed from the Island, this congregation is not as large as when last reported; but a growing attachment to the Church, and an increase of piety may be observed; and their constant attendance on public worship is highly encouraging. A set of Communion Plate for the use of this congregation, has been made of some silver given by one of the female Communicants.

*St. Stephen's Chapel, Charleston.*

The Rev. W. H. Mitchell, late Minister, by a temporary engagement with the "Protestant Episcopal Female Domestic Missionary Society."

Baptisms—White Children, 17. Marriages—White, 6. Burials—White, 6; Coloured, 2: Total, 8. Communicants—White, 33; Coloured, 2: Total, 35. Families—White, 60. Coloured persons (worshippers) about 100. Children catechised, (Coloured) 20, on every Sunday the past summer. Public Worship held twice every Sunday, and on every Thursday.\* Whole number of times, 160. Sunday Scholars—66 Whites.

REMARKS.—The late officiating Minister of St. Stephen's Chapel, took temporary charge of the congregation, in March last, at the request of the "Female Domestic Missionary Society;" at which time, the Mission having been for some months vacant, he found the members of the congregation very much reduced in number. It affords him pleasure to state, however, that by the blessing of God on his labours, the condition of the Mission became considerably meliorated. It appears from the Superintendent's report, that the Sunday School has by his exertions and attention, aided by the Minister, increased to nearly double its former number. A Bible Class has been regularly instructed on every Wednesday. Six of the members have been confirmed: and the debt contracted by the purchase of an adjoining lot, has been nearly liquidated.† The seats in the Chapel are free.

\* The Thursday afternoon service was performed throughout the summer, by the Ministers of St. Michael's and St. Philip's, with the assistance of the Rev. Mr. Trapier.

† For some of the money raised for this purpose, the Trustees of the Chapel acknowledge themselves obliged to the Rev. Mr. Mitchell.

The Treasurer laid his Accounts before the Convention: whereupon, Mr. Jervy and Dr. Fuller were appointed to examine the same. The Committee soon after made the following Report:

"The Committee appointed to examine the Treasurer's Accounts, report, that they found them correct, and that there remains in his hands, a balance of \$10.81 $\frac{1}{4}$ ."

The Rev. Dr. Gadsden, from the Committee on the General Theological Seminary, made the following Report:

The Committee on the General Theological Seminary, respectfully report:

On account of the General Fund of the Seminary there has been received, since the last Convention:

Mr. John Hanahan's subscription,	-	-	-	\$5	00
Donation from a lady in aid of the annual income,				50	00

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\$55 00

On the arrears of the Building Fund, there has been received from St. Helena's Parish, Beaufort,	-	-	-	\$55	00
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Sixteen parishes have paid, the remaining 15, as named in the Journal 1832, have not yet paid.

The state of the "Bishop Bowen Scholarship":

Invested,	-	-	-	-	-	-	\$1920	75
Cash to be invested,							63	92

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Present amount of the Fund,	-	-	-	\$1984	67
Amount reported to the last Convention,	-	-		1861	75

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Increase during the year,	-	-	-	\$122	92
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The state of the "Bishop Dehon Scholarship":

Paid to the Beneficiary,	-	-	-	-	\$200	00
Invested,	-	-	-	-	-	390 3
Balance,	-	-	-	-	-	37 49

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The funds of these Scholarships are held in trust by the "Society for the Advancement of Christianity in South-Carolina."

It was in this holy place, by our Convention, that the first steps were taken which led to the establishment of the "General Theological Seminary of the Protestant Episcopal Church." The General Convention of the same year (1814), rejected the proposition introduced by our Delegates on the subject; but, in 1817, the friends of the measure rallied, under one of the wisest and most devoted of the sons of our Church. He predicted that endowment would not be wanting, and that with the Divine blessing, the highest expectations would be realized. It is our privilege, at the end of nineteen years, to witness the success of the Seminary. It has done, is doing, and promises to do more and more good. Amid the coldness and languid efforts of too



many friends, and the opposition of the misinformed and prejudiced, it has struggled, under the providence of God, who ordereth the wills and affections of men, to its present eminence. Youth and age have brought to its treasury their willing offering. The rich have cast into it of their abundance, and the poor of their penury. The benevolent have remembered it in death. Moore, Sherrard, Kohne and Lorillard have bestowed on it an endowment, which reflects, and will long reflect honour on their names, on their country, and the Church of which they were members. The most crowded river of the most thickly settled region of our country, has on its banks *no* monument more noble, more delightful in its associations, and we hope more interesting to the general eye, and destined to be more enduring, than our Seminary edifice. But it is not by awakening the spirit of munificence only, that a good providence has shown favour to the school of our prophets. More than one-fourth of the whole number of our clergy have participated for a greater or less time in its advantages, and are now in their respective parishes diffusing the light and the warmth which they had imbibed at the fountain. Of the clergy of our own diocese, nearly one-third have participated in a greater or less degree of the instructions and incitements of the Seminary. In their last report (October, 1832), the Trustees say: "The Institution is, upon the whole, in a more flourishing condition than at any former period." The number of Students is, at present, 48; several of whom are accommodated in private houses, the rooms of the Seminary not being sufficient for that number. No one of the candidates of this diocese is at any other Seminary, but we regret to have to say that only one has found it convenient to avail himself of the unequalled advantages of the General Seminary, afforded at the moderate expense of \$70.95 a year—this amount being for board, washing, fuel, and lamp-light. To the Library there have been added, during the year, 101 volumes, and it now contains 3572 volumes. The instruction, which is wholly gratuitous, is in the Hebrew and Greek Scriptures, and in an enlarged course of English Theology. The St. Thomas Scholarship (New-York), has set a laudable example in providing its Beneficiary with a Library of 250 volumes, which are placed in the room set apart for this foundation. The Professors, with the exception of one only, the lamented Bishop Hobart, have been mercifully spared to guide the flourishing youth, as they had the infancy of our cherished institution. In short, the Trustees residing in this diocese, who had an opportunity, at the period of the late General Convention, of visiting the Seminary, and our Bishop in particular, who preached the Matriculation Sermon, had the great gratification of recognizing this work, in which our diocese has so long and so anxiously been interested, in the "full tide of successful experiment."

But prosperity is seldom unmingled. The condition of our favoured Institution is not unclouded. It is situated as an heir, who, having a reversion to an ample estate, is in immediate want. Two of its large legacies, though secure, are not yet available, and therefore it will be necessary for its friends, who we know are not weary in contributing to a cause like this, to assist its income for a few years, so as to prevent any further encroachment on its capital. The yearly deficiency of income amounts to \$1400, to meet which sum, it is proposed tha



the members of the Church, each according to his ability, should contribute in the different dioceses. To this purpose a respected individual of this city has contributed \$50.

The remonstrance against a statute passed by the Trustees in 1831, as directed by our last Convention, has had the desired effect—the original statute, which requires a triennial meeting corresponding with that of the General Convention, having been restored.

In conclusion, we offer for adoption the following resolutions:

I. That the pious and liberal, throughout our diocese, be, and they are hereby invited, to appropriate to the wants of the Seminary a portion of their charity fund—the amount to be transmitted to the Chairman of this Committee.

II. That we contemplate, with devout gratitude and gladness, the circumstances under which our Theological Seminary has been planted, and has grown, and its present condition and prospects; and as we regard its success as the fruit of prayer and faith, and honest and persevering effort, so we commend it to the constant prayers and vigilance, and affections and services of the whole Church.

III. That the members of our Church, throughout the diocese, be, and they are hereby requested, to contribute for the increase of the Bishop Bowen Scholarship—their donations to be sent to the Treasurer of the "Society for the Advancement of Christianity in South Carolina."

On motion of the Rev. Mr. Hanckel, the following Resolution was added to the Report: "Resolved, that every Clergyman of this Diocese having a parochial charge, be requested to collect from each Communicant in his congregation, the sum of twenty-five cents, to aid in supplying the annual deficiency of \$1400, for the support of the Institution, and that the amount thus collected, be transmitted to the Chairman of this Committee."

The Report being thus amended, the question was taken on the Report, and on the several Resolutions, and agreed to.

The Annual Report of the Protestant Episcopal Society, in relation to the Funds committed to them in trust by the Convention, was read, as follows:

The Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," submit their report on the "Bishop's Permanent" and "Common Fund."

From the statement of the Permanent Fund for the last year, at folio 22, it will appear that the credits for interest and dividends received during the year amount to \$620.50, three-fourths of which (or 465.37½) have been transferred to the Common Fund, in pursuance of the resolution of the Convention of the 20th February, 1818.

At the date of the last account, there was a balance of \$190.01 against this Fund. This sum, with the proportion of income transferred to the Common Fund, and the Treasurer's commissions, compose the debtor's side of the statement, and make a balance against the Fund of \$65.90½.

From the statement of the Common Fund, at folio 53, it will appear that the sum of \$1200 has been paid to St. Michael's Church for the

salary of the Assistant Minister, for the year which ended on the 1st March, 1832.

A statement of the debt to St. Michael's Church will be found at folio 37. The balance of principal remaining due on the 8th May, 1827, being \$775.72. The interest on the same to the 1st April, 1832, being \$265.44. There has been paid on account of this debt, during the year, the sum of \$294.35.

The receipts for the Common Fund, during the year ending in February, 1832, will be found at folio 53.

Since the publication of the Journal of the Convention for the year 1832, the following sums have been received:

1832. Feb. 27. St. David's Cheraw, for the year end-	}	\$10 00
ing February, 1828,		
April 19. Church at Edisto, for the year ending	}	40 00
February, 1830,		
" 26. St. Thomas and St. Denis, in full to	}	140 00
February, 1832,		
May 15. St. Mark's, Clarendon, - - -		10 00
" 16. St. Paul's, Stono, for the years 1831	}	20 00
and 1832,		
Nov. 23. St. Paul's, Radcliffeborough, on account,		57 12

The above sums, together with three-fourths of the income of the Permanent Fund, transferred as above stated to the credit of this Fund, together with the balance in the Treasurer's hands on the 31st January, 1832, make up the sum of \$2065.14 $\frac{1}{4}$ , of which sum, after deducting the sum of \$1200 paid to the Assistant Minister of St. Michael's Church, and the sum of \$294.35 paid on account of the debt due to St. Michael's Church, and the Treasurer's commissions, there remains a balance at the credit of this Fund of \$518.68 $\frac{3}{4}$ .

Signed in behalf of the Board,

NATHANIEL BOWEN,

*Ex-officio, President of the Soc. for the Adv. of Chris. in So. Caro.*

Since the above account was closed, the following Churches have paid:

St. Helena Church, Beaufort,	-	-	-	\$48 50
Do. do. do. on account of arrears,				36 00
St. John's, Colleton,	-	-	-	50 00
Church at Edisto, in full for 1833,	-	-	-	120 00
Church at St. Luke's, do.	-	-	-	90 00
Church at Claremont,	-	-	-	10 00
St. Philip's Church, Charleston,	-	-	-	250 00
St. Michael's do. do.	-	-	-	350 00
St. Thomas and St. Denis,	-	-	-	20 00

The Treasurer of the Society laid on the Secretary's table, the Book of the Trust Funds, for the inspection of the Delegates concerned.

The President communicated to the Convention, the following letter addressed to him by the Secretary of the House of Clerical and Lay-Deputies of the General Convention:

"The Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.

*New-York, January 31, 1833.*

*Right Rev. and Dear Sir,*—The 50th Canon of our Church makes it the duty of the Secretary of the House of Clerical and Lay-Deputies, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the Ecclesiastical authority of this Church, in every Diocese. In compliance with these requisitions, I take this opportunity respectfully to transmit to you the following notice of matters, submitted by the late General Convention to the consideration of the Diocesan Conventions—viz:

1. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the following Rubric after the "Prayer to be used at the meetings of Convention:" "During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all congregations of this Church, or of the Diocese concerned; the clause '*here assembled in thy name and presence*' being changed to '*now assembled in thy name and presence*;' and the clause '*govern us in our present work*' to '*govern them in their present work*."

Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the said Prayer and Rubric at the end of the "Prayers upon several occasions, to be used before the two final prayers of morning and evening service." (See Journal of the General Convention, 1832. pp. 92 and 57.)

2. Resolved, that with the concurrence of the House of Clerical and Lay-Deputies, it be made known to the Conventions of the several Dioceses, that it is hereby proposed to alter the Rubric before the "Selections of Psalms," so as to read: "The following Selections of Psalms, or any one or more Psalms, or any portions of the 119th Psalm in the Psalter, may be used instead of the Psalms for the day, at the discretion of the Minister." And that the fourth paragraph of the "Order how the Psalter is appointed to be read" be erased. (See Journal of General Convention, 1832. pp. 93 and 94.)

3. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the Conventions of the several Dioceses, that it is hereby proposed to alter the last Rubric before the Communion Service, by substituting the word "*right*" for the word "*north*." (See Journal of General Convention, 1832. pp. 93 and 94.)

A true copy of the above Resolutions as concurred in by both Houses in General Convention, October. 1832.

(Attest,)

HENRY ANTHON,

*Sec. of the H. of C. and L. D."*

The Secretary stated for the information of the Convention, that, the last General Convention [See Journal of 1832, pp. 65 and 130.] in order to defray its contingent expenses, requested the "Deputies from the several Dioceses, to pay, or cause to be transmitted to the Secretary, their several quotas, according to the ratio of one dollar for

each Clergyman within said Diocese, at as early a day as may be practicable." William Heyward, Esq., a Lay-Deputy from this Diocese, having advanced the sum required, say \$36, the Convention are now asked to take such order on the subject as they may think proper. Whereupon, the Treasurer was ordered to return to Mr. Heyward the sum which he had advanced; and that he be authorized to sell one or more shares held by the Convention in the Planters and Mechanics' Bank, if he should deem it necessary in order to defray the expenses of the current year.

On motion of Mr. Pinckney, it was Resolved, that it shall be the duty of the several Clergymen having a parochial charge, to give notice to their respective congregations on the Sunday preceding the meeting of the Diocesan Convention, that divine service and a sermon may be expected every day, during the sitting of the Convention: and that three Preachers be appointed at the preceding Convention.

The President having been requested to make the appointment, the Rev. Mr. Thomas, the Rev. Mr. Walker, and the Rev. Mr. Elliott, were appointed accordingly.

On motion, the President nominated the following gentlemen to represent the Church in this Diocese, in the next General Convention:

The Rev. Christopher E. Gadsden, D. D.	William Heyward,
Edward Thomas,	Thomas Lowndes,
Thomas House Taylor,	John Potter,
Christian Hanckel,	Robert J. Turnbull:

which nomination was approved of by the Convention.

On motion, ordered, that 300 copies of the Journal be printed.

On motion, ordered, that the Treasurer do pay Mr. Richard Smith, the Sexton of St. Michael's Church, three dollars *per diem*, for his attendance upon the Convention.

No further business being before the Convention, it was moved by Dr. Mitchell to adjourn: whereupon, after Prayers by the Bishop, and the Blessing, the Convention adjourned *sine die*.

NATHANIEL BOWEN,

*Ex-officio, President of the Convention.*

Attest,

FREDERICK DALCHO,

*Secretary.*



## **RULES OF ORDER,**

*Adopted by the Convention of the Protestant Episcopal Church in the  
Diocese of South-Carolina.*

1. The business of every day shall be introduced with the Morning Service of the Church and a Sermon; and close with some appropriate Collects.
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew.
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate, during the same session, unless with the consent of two-thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
9. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question of adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

CONSTITUTION  
OF  
**THE PROTESTANT EPISCOPAL CHURCH**  
IN THE  
**DIOCESE OF SOUTH-CAROLINA.**

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WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same :

*Be it therefore Resolved*, that the following Constitution be agreed to, adopted, and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

*Of Stated Meetings.*

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon by the preceding Convention : but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed : which shall consist of, at least, seven Churches.

ARTICLE II.

*Of Lay-Delegates.*

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention : the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper ; to serve twelve months from the time of election ; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

## ARTICLE III.

*Of Ministers.*

The Minister, or Ministers, of every Episcopal Church, shall always be, *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member, or members, as may be specially authorized to do so, by his, or their Vestry, or other authority of his, or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall in any case have more than one vote.

## ARTICLE IV.

*Of Missionaries, and Clergymen engaged in Colleges, &c.*

Every Missionary of the Protestant Episcopal Church, employed in this Diocese with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy, in this Diocese, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

## ARTICLE V.

*Of the President.*

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

## ARTICLE VI.

*Of the Secretary and Treasurer.*

The Secretary and Treasurer shall be annually chosen (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

## ARTICLE VII.

*Of the Standing Committee.*

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the

State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members.

#### ARTICLE VIII.

##### *Special Meetings.*

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

#### ARTICLE IX.

##### *Of Voting in Convention.*

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church having one vote), and the Lay-Delegates by Churches, (a majority of each Delegation having one vote), and a majority of both Orders shall, in each case, be necessary to a decision.

#### ARTICLE X.

##### *Trial of a Clergyman.*

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

#### ARTICLE XI.

##### *Committees of Correspondence.*

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee of the situation of their respective Churches; and generally such other things as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this Diocese.



## ARTICLE XII.

*Of the Admission of Churches, or Parishes, into the Convention.*

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

## ARTICLE XIII.

*Chartered Rights of Churches.*

No Article, Canon, Rule, or other Regulation of any General or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

## ARTICLE XIV.

*Of Delegates to the General Convention.*

To the intent that the Church in this Diocese should not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate, or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is or are, a member or members, of the Protestant Episcopal Church in this Diocese: or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

## ARTICLE XV.

*Of Rites and Ceremonies.*

"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

## ARTICLE XVI.

*How the Constitution shall be Altered.*

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.



## CANON I.

*On making Collections for the Bishop's Fund.*

Every Minister having a Parochial Charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a Sermon on the nature and duties of the Episcopal Office: and the Vestry of each Church are requested to make a collection, annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed 1822. Amended 1826.*

## CANON II.

*Providing for an accurate view of the state of the Church.*

Every Minister, having a Parochial Charge in this Diocese, shall, at or before the meeting of every Annual Convention, deliver, or transmit, to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish or Church, during the year ending on the 1st of January preceding—specifying the number of places where, and how often in each, Divine Service is held; the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same; the number catechised by him, and on how many Sundays; whether there be any Sunday School, and if any, the number of Children and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 51st General Canon.—*Passed 1825.*



